In Switzerland, the "Taufischen Anabaptists" or "Swiss Anabaptists" 176+6. German is the vernacular of the Swiss peasants, who, in the early 18th century, had a common understanding of the term "church." They taught that they should be separated from the established church state, and that Christians should not be coerced into public offices. The Taufischen Anabaptists believed in the right to military service, private property, government by those who keep the baptismal records, infant baptism, and the oath together with the marriage by which they should dissolve of the marriage bond in cases where they were not in agreement between the married couple or religious belief.

Benn, Henry. The Historical Illinois Story of First Discovery and Settlement to The Present Time, 1914.

p. 384, Chap. 20. In a page about Moosonee, they settled on a creek in 1844, and called their new city "Newport," as we have been told by a Moravian preacher, "peacefully, gayly, and solemnly." The "opportunities of acquiring knowledge in early life were limited. He read indifferently, wrote and spelt badly, and had no knowledge of music, science, or higher branches of learning, to which he was totally unacquainted."

Hinckley, H. M. "Ignorant." Strangest of visions, finding the plates, and translated Codex, translated from the Nauvoo, Ill., by George Smith, 1841.

p. 394. "Our ancestors called the money changes, out of the temple, the Mormon prophet is endeavoring to bring them in. Our ancestors, in their efforts to deceive God and His people, lost their life upon the earth, the Mormon prophet, being by their unity, immortality."

p. 398. Says that in 1849 a Nauvoo city ordinance was passed, entitled An ordinance concerning marriage, by which, "a person is authorized to marry with or without license." A fortuitous event. "A new system of marriage, affecting the marriage, has lately been introduced into the manner of regulating Nauvoo. Persons, accordingly, desiring to do so, are married for the next world, as well as this. The ceremony is, therefore, performed in the attainment of perpetuality. Those married for time, have recently, and without insignificance, been married a second time for eternity."

p. 403. "In a fortune-telling card for the Prophet."

"Is she becoming stupendous?" "In his conception, he is incomprehensible," and with a mere knowledge of books, and devoid of the spirit, that his peculiar offerings, at first seem to promise. There is, however, a kind of reverence in his manner, unknown before the Prophet or apostle."

"
Host of Clays, Plat't Co. (ca. 1910)

"articles through their papers, their natural
ness and their polygamous practices."

"Decoration of the evening star" (also by
the Kirtles connected to Mormon) to seek a
means of retaliation."

Matters continued in an un-
certain condition until the 31st October, 1835,
when a deadly conflict occurred near West-
field, in which two Kirtles and one Mormon
were killed. The Mormons then agreed to
leave the country. "On January 12, the
condition that the crime would be paid
for by the printing press."

p. 36: "During the remainder of 1835 two
of these leaders settled in the town of DeWitt,
so that the Nezanne Party having purchased
the land from an Illinois merchant, De
Witt was in Carroll county, and a good
front from which to furnish goods and
immigrants to their town - the West.

"When it being ascertained that
their brethren Mormon leaders, the
Kirtles called a public meeting, which
was addressed by some of the prominent
Citizens of the county. Nothing, however,
was done at this meeting. A few days
thereafter, a committee of citizens was assigned to notify
of this meeting, and at a
subsequent meeting which was held
a few days afterward, a committee
of citizens was assigned to notify
of the Mormon leaders of
DeWitt, what they intended to do.

"In anticipation of trouble, and
believing that the Kirtles would attempt
of W. V. Phelps was destroyed & A. S. Field
storm & heat, &c.
W.P. 249. "Saw one General Founding, see, &c. is
weath in, the Smith, and the purpous into
the public square at the west, and about
that of six. rebu to the three running.
Samuel D. Lewis
Major General commanding" "

(Here is taken from History of Caldwell Co. &
Township, County, 1872. D Rushan &
S. W. 1871. Map is the only authority.

Motorcycles, C. H. Ohio Annual, 1876. Stow)
Hects, Caldwell, Town, by County, Me, the National
Memorial (G. St. Jones, St. 1886.

p. 127. After remembrance of Jos. Smith & others. "Tell-
ing, to the reason of it, it is alleged
that saw, debris, at about midnight, issued the
following order to Gen. Smith, in whose
keenness of the presents were: " forwarded to
Gen. C. Smith &c."

Hildreth, Sam. R. Contributions to Early History of
The North. Dec. 1564. Nothing

Dornoch, A. J. En., letters from Scotland.1866, Me.
p. 267. Description of islands on St. Salt Lake.
"p. 329. Creation of the world; and
Sally, The Island of Firewood, & The Castle, &c. of
Deception. The last of the left of the islands on St. Salt Lake,
which resembles a castle in ruins, and

W. M. Phelps was destroyed & A. S. Field
storm & heat, &c.
W.P. 249. "Saw one General Founding, see, &c. is
weath in, the Smith, and the purpous into
the public square at the west, and about
that of six. rebu to the three running.
Samuel D. Lewis
Major General commanding" "

(Here is taken from History of Caldwell Co. &
Township, County, 1872. D Rushan &
S. W. 1871. Map is the only authority.

Motorcycles, C. H. Ohio Annual, 1876. Stow)
Hects, Caldwell, Town, by County, Me, the National
Memorial (G. St. Jones, St. 1886.

p. 127. After remembrance of Jos. Smith & others. "Tell-
ing, to the reason of it, it is alleged
that saw, debris, at about midnight, issued the
following order to Gen. Smith, in whose
keenness of the presents were: " forwarded to
Gen. C. Smith &c."

Hildreth, Sam. R. Contributions to Early History of
The North. Dec. 1564. Nothing

Dornoch, A. J. En., letters from Scotland.1866, Me.
p. 267. Description of islands on St. Salt Lake.
"p. 329. Creation of the world; and
Sally, The Island of Firewood, & The Castle, &c. of
Deception. The last of the left of the islands on St. Salt Lake,
which resembles a castle in ruins, and
17th H. Knight (cont.)

bloom, replying along the edge of the rocks, ready to be buckled over.

p. 23. — Says having borrowed built-plate, which Brigham says as iron rings in winter
and cooler in summer, thus horses built of brick or stone.

p. 23. — I believe I knew that polygamy ex-
acted in Utah, but now I feel a realizing sense. As I was passing along
after church Sunday afternoon, two
men were fighting in their yard, and the words
that followed were pretty loud. Yet they
had the appearance of being respectable.

(p. 24.) — Young, of the boys how many
were Brigham taught not even his
ministers — probably over 100. Other
Church functionaries include in
similar greediness for votes. Of
certain children fairly grown.

The Uplift, Ediw. W. — Recollections of a
Hqd. — Keep City—1907 — Shattuck

February of Congress — June 1900
Darby, John F. — Personal Reminiscences
St. Louis — 1870 — 4. 198-207. — Brief accost
of Mormonism Illinois. — Vehling now.
Kearns, John C. — A Checklist of Book ory Rum
present in the Whitney College Library. Whitney,
[28] — Appleton New. — Brown's Sau. — The perma-
ment of the Twelve Patriarchs. Navahota (with
J. Bradshaw) 1843. Marshall, W. W. — through
America. 4th. 1881.
Utah Expedition (cont.)

Utah Expedition (cont.)

Department of the Interior, Oct. 1857. "For obtaining
our approach they engaged in making a

1. "It may be true that the Mormons used
the "pemmican and baggage trains" they
supplied the "cattle" to keep our cattle,
augmented portion of our mere meat, bread, tools, axes, and
other implements necessary for such an
expedition, and that furnished our needs
with a degree of tact and perspicacity for
that. For, in a little astonishment
shocking our animals or anything else
they could lay their hands on, until the
efficiency and talent of the men to
Johnson's (boy) arrived into his diocese, when
they disappeared forever, leaving some
little of their plunder behind them."

2. "No notion the "finding they happened
our power," went off. Bridge, blamed it,
and as though they could carry their
demoralizing fury no further, they pro-
ceeded to keep the peace for miles along
our route, but within they had very little
success.

3. "The greatest inconvenience I expe-
rienced at this time was the want of salt,
all our supply of this article, as before
related, having been destroyed. Some little
Indians came along, provided with small
quantities, but they asked such an ex-
orbitant price (40 cents lb.) that it was

4. "proportioned for any of us to think the emer-
gency to last it, and had we any were
all provided to make such a purchase."

5. "Young men, "a few pack animals" looked after cattle, but the men bringing the
cattle & nothing but skins; and this last
by them who were a mess of refuge to
gain an entrance, and probably contained
some delicacies.

p. 14. "Says that during the winter provisions were
scarce and "six men had to guard for
what in more favorable times would be
allowed to forty." Says the害羞者
that was dissecting at their habit of
appearance. "But they are yet another
people whom my presence for out-
skirts the Indians is deeply distrustful
and sinister design - I refer to the mount-
ains or traders."

p. 29. "Says that when Col. Kane arrived to es-
ter contact with Col. Johnson, and never
knew why he had come unless it was for
him. Drumming, says the grum" was sym-
pathetic with the Mormons, "and he may
have an inclination to that belief, for
might of power."

p. 30. "Another by potential damnable class,
our, what was termed Missouri, being full
they are of no more damnable delinquents
than any they in the abominably sect.
It is the Missouri in Israel, their business
Ed Expedition (cont.)

instruct females to this duty, in one they are taught by being shown the stand. Says that when a high church official wants to get another man's wife, the man is sent on a mission. Then, if they in Israel tells the woman that her husband has lost his faith and taken another woman, and that the only way she can be saved is to change her husband, no wife is a kindred spirit, then someone like B. Young or T. C. Hartnell tells the woman and tells her that her husband has deserted her and she must be sealed to a man who is a kindred spirit (the husband is not her kindred spirit) but her husband must not know this new sealing and she must continue to live with him so she is sealed to a kindred spirit. When her husband returns to find her much changed in her attitude toward him, she finally tells him what she has done. "If applied to the Church for redress, Mr. so told the woman, why replace the tag. "Do you ever married in the Mormon Church?" No. "If a marriage or baptism under a law of the church a legal marriage?" No, husband is sealed to her. Furthermore, brother she is not your kindred spirit, and you cannot, therefore, you can go to the Mission and tell your worship, you can go with her, and get you a kindred spirit. Truly, this is "religion" as found..."
fundamentally as sex, God and Saints.

The church is full of god and goodness, and most of the saints are progressing in deity every day. The life of a god is great advantage of enabled advancement and scientific enterprise.

Not only plants and animals, but man himself, and even gods. All gods without various learning are merely proceeding (not existing) spirits.

I have taught Saints, either in the latter days or in former times, with great reproofs."

Chap. 3 - "The Bible Disguise" - Quoting Living Conflicts Between Books of Mormon Doctrine and Covenant, Bible Doctrine and Revelation, People of Priesthood Family Decrees, et cetera.

A good thing to do.

P. 132 - "To inform my brothers, in the name of my heavenly Father and of His Son, Jesus Christ, I declare unto you, in the name of Jesus Christ, that I am what is called a believer in the doctrine of polygamy. I am a believer in the doctrine of polygamy."

P. 137 - "To inform my brothers:"

We, Edward Robinson and Angeline Robinson, husband and wife, hereby certify that in the fall of 1843, Joseph Smith, brother of Joseph Smith, came to our house at Nauvoo, Illinois, and taught us the doctrine of polygamy. And I, the said Edward Robinson, hereby declare that
J. C. Letter, letter to... (continues)
Jan. 20, 1845. Letter from William Smith of City of Joseph. -- The subject of Zions' identity is nearly dead now, and I hope the spiritual bond... with both in and out of the church; what will happen after the Lord only knows. -- Thus health is modern for this summer. Living as well and as little Joseph, but the success of the so-called Zion is still with me, which is a belief that the Prophet is the true leader of the church. To the exiles of Zion and the Smith family, let everyone know the book of Mormon and commandments must be cured, that Priesthood authority is sacre... and discourse from the Zion, and...
Mary Ann MacVicar (cont.)

in Deseret, where her father set up a saw mill in the Washington factory. She and her father worked in the factory for 3 years, and for pay received calico cloths, which they exchanged for food and other things they needed.

She married George Nace in 1869, and in 1872 they moved to Kanab, Utah, where she and her husband farmed. They had 11 children.

Mary Ann Nace (cont.)

James McBeilo (cont.)

At Yarmouth about 1841, his mother died of

"The Kings Evil".

p.23. He left Yarmouth for the west in April, 1846, but

his company settled in Iowa and did not reach

Kansas before the spring of 1848. He reached

Salt Lake in October, 1848. While he was there, they

Baptized both of them. During this time he called "Benedict

Saw Mill" (now known as Richville)."

McKelvey, B. T. - "Which Account Do Correct - Argument against Dr. Smith's first meeting - Nothing new

McKelvey, Brigham - "Residence in the fort" - By himself

Born in St. Cuth, Nov. 29, 1857 - Nothing.

Nace, Mary Ann - Lifted as a child to Jordan River on sand

by Blanch Nace, her father. Born in Eng. in 1848. Camp

in America with her parents in 1855 and returned in 1856.

From Canada she traveled in a wagon fully loaded

with freight, including boxes containing "the

perishable goods" for the Salt Lake Tabernacle mission.

Arriving in Salt Lake they camped "in a lot

just east of the Tabernacle, where in the Tabling

Office shed.... we were to stay in the sheds;

but they could find no other place." They

moved from there to "the tents and sheds

since their last camp they were

in very comfortable quarters."

After a few days they moved to Mill Creek where they

set up a mill, where the miller worked. The miller

closed their business, and the Miller moved to the west of the Mississippi river."
John Martin Diary (cont.)

126

p. 30 - "The next place I worked at was for the territory hot the pay came from the tanning shop and I was happy and quiet."

During this time, I worked with Stephen King and we both passed the Jordan River and burned in land belonging to G.A. Bean. They built a log cabin, and "at this time they thought I was going to live, to take care of and farm to work." During the winter, "we commenced planning out an irrigation ditch from the city creek to the Bath House, about 4.5 miles long before the snow got too deep."

p. 31 - "It explains that the ditch from City Creek to the Bath House was "to water the bench land so well as to give the bath house." The three-fifth share was made up of the ditch, purchased by Washington Homans and Sidney Kelly. Also, "This ditch furnished water for the field, showing that even made beer in Utah. This fifteen was bought by a man named Beman who, in 1856, built a trading post."

"In 1856, we bought land from Washington Homans and Sidney Kelly. On the way back from the river, we visited the homestead of the E. C. Kimball's farm before the snow got too deep."

John Martin Diary (cont.)

127

He stayed with his wife for the next few weeks. While he was there, his wife was our married name was Johnson."

In May 1852, he went to California because he was tired of being a peddler in "trouble" for his work. He traded for two merchants named "Baker and Shepard". He then moved to the coast and stayed in California. They went by the northern route, and at "the Carquinez there was a fog town. We landed around with logs and boats and got our horses." That was how they reached their destination in the Carquinez Valley. Arriving at Napa (Placentia) they stayed a while for some time before building a home.

He worked for a while at a farm near Sacramento, then went to San Francisco where they stayed at "what was then called the Red Wap". The area was about 30 miles distant from the estate. They could then work for a week and then return to the valley in 1853. They then moved north to Monterey, where they took about 20 days to travel. After that, they went to work for a ranch near Williams at the ranch, 20 miles from San Bernardino.

Martineau, James H. Letter from A. Carrington,
Aug. 27, 1867 (Smith, Diary, 1867) Talks of love to Familliar and the Southern settlement in Aug. 1857. On the way home, Cedar City to Grantsville, they left the railroad at "Seal", then the road followed by John Martin and Harris. Sept. 2nd arrived at the house family was about 300 miles away."

Harris was the last name of the family. He was a son of Joseph and Elizabeth Harris. They were married in 1807 and had children. Elias H. Martin was born in 1807 to the Harris family. Emily Harris was born in 1810 and married to the Harris family. Elias H. Harris did not leave much. Where he joined the Mormon church, his wife did not do so. There was a record of Thomas Harris.
Mr. G. H. Leonard (cont.)

Valley. Here at the first so-called, thousand-acre

good "many families in the State of Ohio."

They reached Salt Lake on Aug. 15, 1847, and said the

City "most highly esteemed residences." "A this help everyone is entitled to many

many sacrements for the best of many such.

That, having entered the country, and if I have a number of stories that have more

than one mile, but it is not a general thing

from here to Florida there.

And the Mormons "in kind generous and

entirely beyond the

Christmas people in the States."

they produced salt for about 10 days, and if to

the company "all kinds of the

enclosed salt. Written train, the wagons and

they proceeded among the Mormons and

number then divided among the company and

sold them for about $16 per man. The company

member then divided among the company and

stayed there for about a week.

"Agreed

with four others to go their money, as

everything was in an economic price here. We

got a small horse wagon and 3 horses and

as much which in the amount of 400

dollars was a tremendous sum in my high-

horse, etc." they drove the cattle west across

the Salt Desert, where the distance across the

desert was 10 miles. They got within six miles of

water, they had to build a dam and "lead

them to water which made with great difficulty, they had to near 50 (acres) out that they
She had no other children. The name was derived from the name of the city of San Francisco. She was a painter and a poet, and was known for her contributions to the arts. She was also a prominent figure in the women's rights movement, and was a strong advocate for women's education and suffrage.
Mr. J. D. Richards (cont.)

"I started it first. I thought that Joseph Smith had taken one-man visions during their persecutions but the revelation required that I should do it without publicity at this time, as the part-spirit was already so much excited without this being done. I thought of it all. It was not in this account I was first acted upon, as it was not known until after his death.

"Still the necessity, or revelation, was not proclaimed until it could be done in the temple, although with Joseph Smith it necessarily was long before it. As the temple was not yet ready for use.”

She says that during the winter before leaving Nauvoo the husband and wife, Mr. and Mrs. Eliza B. Richards, "were taken to the temple for the first time". While most Church members knew about it, only a few practiced it. "She says it was a sacred revelation and that my religion required its acceptance."

They left Nauvoo in May, 1846, and before they reached Council Bluffs Mr. Richards left for a mission in England. Following the death of Brigham Young, Mr. Richards went to the State of Iowa, which died in his arms. At Council Bluffs their young daughter died. At Winter Quarters, Mrs. Rich's wife, Elizabeth, became ill and they never
Mrs. F. D. Richards (end.)

"...I was left a widow. My husband..." she was unable to do much for her comfort. Her children were...

Mrs. F. D. Richards (end.)

"...I am very pleased with the arrangement. I lived in the camp (39) way as before. I had no need of the army."

p. 37 - When she was left, she was only a young child was two years old, Mrs. Richards was asked to go to England to join her husband who had been recalled there and had been asked to return. She answered that she did not want to go because she would be so far away from her husband. Mrs. Richards said, "I had to leave my children to be with him." She left England.

p. 35 - She says that after the Mormon Camp in Utah, "...in the first two or three years the family was in great need of food."

p. 36 - In Oct. 1844, her husband went on a mission to England. She earned a living by making straw hats and taking in board at first of $25 dollars a week.

p. 36 - Just before the husband left for his mission, he..." his sister and her husband..." children arrived in Salt Lake. The husband decided they were divorced. He was away for the sake to provide for his children. So when F. D. Richards returned from the mission in 1872, then F. D. saw of his sister that "she was getting along with considerable difficulty with her four daughters and her step daughter." She gave her to her husband as a wife, ten years younger than she, very unable to do much for her comfort. Her children were..."
Mrs. J. E. Richards (cont.)

(page 43)

Speaking of the exodus, within 1858 the following letter was written to the Council:

"We have traveled from a distance of 60 miles and the expenses and distresses and suffering was severe." Later the following note corroborates saying they remained "after enduring all the unnecessary family, distresses and expenses which the journey of 60 or 70 miles & return had entailed." 

Ms. F. E. Richards (cont.)

"If the Prophet desired settling into polygamy or any other course of action or sensible, I would counsel to do so. I would not allow of any marriage or arrangement, without the commandment of God." So that money could be had through visits to going into polygamy to the extent that could give the benefit. 

Ms. F. E. Richards (cont.)

"I am making a confidant of the women in their domestic disturbance that has brought about much of the trouble and going away and the less people grieve for the better for this one. So I say particularly that the Book of the Bible with the word of the mouth retained to the people.

Letter: Mrs. Emma, February 8th, 1847, from W.W. Richards, "Decidedly," containing "a brief and rapid notice of my father's trip to California in 1848." Says that recently the Brooklyn Line arrived to San Francisco in 1846, it contained goods shipped by "my father, Thomas Scott," with the letter, the goods "are shipped to part of their goods in California." This letter is from E. Richards. The letter was dated Salt Lake City, October 3, 1847.

After leaving the Salt Lake City in 1848, Levi Richards accompanied by a factor named Cowles, traveled to California to bring back goods. The goods he had shipped on the Brooklyn, 1848.
W. W. Roberts (cont.)
also acted as agent for them who had sold goods on the ship. They had arrived with
their goods and, upon being landed, they sent their
bills, but their goods were not yet arrived. They
believed they were a body of Española traders, under
Capt. McGeeley, and Thomas, a man from Wintamand. The
boys turned south and returned to the
southernmost of the Spanish and Mexican
 pressed with their passing.

“Cenabola Camp,” at the base end of Cenabola.

There was a large crowd lying around. A sailor said, “These boys friendly
letter because they got both [names].”

W. Roberts—San Francisco, 6, 1838. About 2 a.m.,

and found that Brown had practically
progress that day, but they

are for which is not against, ...)

Meanwhile, Brown had marked the nearest
place to go, and asked, “Is there a

of the S.S. Brooklyn,

W. Roberts—San Francisco, 6, 1838.

The goods arrived yesterday, 581. The

James T. Jones, 5, 1838. On Jan. 11th, he went to the

Temple to visit his friends. He was told by

John H. Kelly, associated by Nathan Burgess,

and received a note from him.


S. W. Rodger (cont.)

was received by the V. by Mr. Brown, who

on Jan. 20th, and was sent to the Temple, to assist

administer the benediction.

First, commenced writing for Mr. Joseph, and

the next day commenced labor at the ship, and

continued administering and writing, until

the department of the ship finished with the

sitting of, all parts, which continued at a

quiet healing and rebuilding, following the

first general of the things which had been

conveyed before.

On Feb. 4th, “Intercession for Joseph.”

Mr. Brown went with Mr. Joseph on the 24th of

February, “called upon by him,” for his eternity.

On the 10th, “B. W. Rodger.”

On Feb. 17th, “Intercession for Joseph.”

On Feb. 20th, “Mr. Brown, etc., for 1800.

Robert Taylor” (Rachel, my near partner).

On Feb. 21st, “Mr. Brown, etc., for 1800.

Deserted the Temple, etc., 1800.

On Feb. 4th, he left the Temple, fully 

to the Temple, “although the family being present,

and all the Brown family

Commenced a new bible, with骨架

by Mr. Rodger, and continued the miscellaneous

with a good deal of interest, &c., &c.,

On Feb. 18th, apparently legality of the Temple

issue,” because of my arm’s greater

arm, and my head, suffering, &c., &c. A.
Samuel W. Richards

The body of John Stone was placed in the crypt where the deceased was recognized as
having been of the Church of Latter-day Saints.

Feb. 11, 1846 - At his death, he was 32 years old. As he was carried to the Temple,
the attendants were dressed in mourning.

Feb. 12, 1846 - The funeral services were held in the Temple. The body was
then laid to rest in the crypt, where it remained until the following day.

Feb. 13, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 14, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 15, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 16, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 17, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 18, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 19, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 20, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 21, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.

Feb. 22, 1846 - The funeral services were held in the Temple. The body was
then taken to the family's home in Nauvoo.
Mr. W. Richards (cont.)

"Having five children of their own, the need of the family is very great, and I think it would be for the best if they could help to support their family."

Mr. W. Richards (cont.)

"I have been told that the proceedings are illegal and that the church of the United Brethren in Christ has no right to interfere with them."

Mr. W. Richards (cont.)

"I have been told that the church would have to be satisfied with the legal proceedings, but that they would not interfere with the church in any way."